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EDITORIAL.

CHURCH MEMBERS.

Having treated at length of the qualifications, duties and prerogatives of Deacons, it may be proper to make a few remarks concerning the Members in general, the Brethren who do not hold any permanent office in the church. We have given employment and authority to Deacons, beyond what has been the common opinion and practice, hoping to contribute to the elevation of that office, and render it more efficient for the edification of the church, and for the accomplishment of the high purposes for which the church is embodied in the world. Possibly, our view of the subject may appear to encroach upon the rights and privileges of private brethren. It may seem to some minds, that we have too far extended the limits of official service and privilege, and unreasonably narrowed the rights and duties of the brethren at large. Such, however, has not been our intention; and we should exceedingly regret producing such an impression. We wish indeed to see every elder in the church active and useful as an officer called to a special service. But we equally and more ardently desire, that all the brethren should make large advances in spirituality of feeling, fervency of spirit, and efficient action. We believe it is not impossible to draw a line, both in theory and practice, so that all may know their appropriate spheres, and none encroach upon another, and all be mutual helpers in every work of faith and labor of love.

It is plain without argument, that on Congregational principles all the members have equal rights as voters. However important the subject, however peculiarly a decision may bear upon any members, none can add to the weight of his own vote, or diminish that of his brother. A deacon or a pastor is, in these respects, on a level with the youngest or poorest member. This is the republican principle recognized in most of our civil transactions; and we believe it is the principle of Christian liberty, which our common Lord has established in his church. If any deviation from this principle is ever allowed, it must have been provided for in the particular frame and constitution of a church, and must have reference to pecuniary rights. In matters of faith, and conscience, and discipline, if not in every respect that can be named, the spirit of our Congregational system admits of no patrician rights, and knows of nothing like plebeian vassallage.

All have an equal right in debate, or the free communication of sentiment, on every question and subject that comes before the church. The pastor is by office a teacher. But his church, or any of his hearers, are not to receive even the instructions of the pulpit implicitly; but are to search the scriptures daily whether these things are so. He has a right to offer his views upon all topics which come into discussion in the meetings of his church. Indeed it appertains to him officially to illustrate such topics, because of his superior knowledge. But this does not amount to a power of dictation, or the remotest approach to that odious feature of Romanism. His opinions and arguments may be freely examined; and every other member has an equal right to produce his own opinion. If the pastor is not above the brethren in this respect, so neither are the deacons.

The members are equal in their right of proposing or originating measures. It might savor of aristocracy, if a bench of deacons had the right of selecting and arranging business for the whole body; and if either by written rule or a rule established by practice, nothing should be received without passing through their hands and receiving their approbation. We do not believe that either pastor or deacons should have it. If all or any of these officers have superior qualifications for devising and planning, let them exercise their gifts, and do more than others. If any private brethren excel in this regard, let them not take the back ground, and let them not be thrust into it. And if the weakest brother in the church is favored with a bright thought which had escaped all the wiser heads—no uncommon thing—let him not suffer it to die in his own mind, or hesitate to propose it openly. The talents of all are given for the common good; and nothing of real value should be lost, by occasion of unreasonable restraint.

All the brethren should take their appropriate parts in social religious meetings. If it is a labor, all should bear their portion of it; if it is a privilege, none should be deprived of it. It is obvious that neither deacons nor private brethren should preach, or assume the authority and official acts of an ordained minister. But there are religious exercises, in some social meetings, which almost any spiritual brother, of common capacity and education, can perform. No such brother should be excluded or released from the service. Order is necessary in every assembly of the saints, and is enjoined by the God of order and peace. Order is secured by committing the direction of the exercises to one or a few individuals. Hence, we assigned the direction to the deacons, in the absence of the pastor; not that they should perform all, but call upon the brethren successively, and see that they are performed promptly. We believe it has usually been found, that where it is left to the voluntary offer of the brethren at large, meetings become dull and unprofitable. One waits for another; what is the business of all is done by none; or else the more forward and assuming will monopolize the services, and the best feelings and perhaps the best talents in the church remain in obscurity. Those who direct should obviously

use their authority with humility and discretion, without partiality or hypocrisy. They should endeavor to bring all forward in their turn, and affectionately put up every brother to his duty. No doubt it would be well that their call upon the brethren should often be general; but it should be special and particular, so often as circumstances require, that the spirit of the meeting may not flag. The amount of our rule here is, that the deacons should take a special charge of religious meetings, though they may occasionally resign that place to other experienced brethren, only feeling responsible to see the place always filled. And that, in conducting the exercises, they should merely act as leaders of a band, all of whom have their parts to perform. And, in calling upon the brethren they should be impartial, making no distinctions, except in favor of age and talents, of knowledge and utterance, of faith and devotedness; and distinguishing these for the single purpose of edifying the church.

We need not say, that every private brother has an unalienable right to employ his talents, and property, and time for the promotion of the kingdom of Christ. And no arrangements of a church should be adopted, which would limit the moral influence that a member might be capable of exerting. In benevolent societies for instance, neither pastors nor deacons have any prescriptive right to the offices of labor, and responsibility and usefulness. There may by a propensity to appoint to such offices, men who are already known to fill permanent offices usefully. We should think the propensity an unhappy one. If there are private brethren who would discharge the duties well, they should be called upon to do so, and leave to the permanent officers more time and strength for their ever recurring labors and cares. But the only inquiries should be, What brother is best adapted to fill the station required; and who can discharge its duties most wisely, promptly, and effectively?

RELIGIOUS.

ON THE DIVINITY OF CHRIST.

MESSRS. EDITORS.—A few days since, I read in a Unitarian paper over the signature of S. the following paragraph, which with the accompanying remarks, I now send you, and if you think they will subserve the cause of truth you can insert them in your useful paper.

"Thou art God alone—whose name alone is Jehovah.—The Lord he is God, there is none else.—Besides me there is no God; I know not any.—I am God, there is no God with me.—The blessed and only Potentate, the King of kings and Lord of lords.—God—greater than all.—He is perfect in knowledge.—His understanding is infinite.—The King eternal, immortal, invisible, the only wise God.—These we call a full and intelligible description of supreme divinity, and if either of them were applied in the scripture to Christ, we should regard him in a different light. But most true and indisputable is, most important to be noticed, not one of these titles or declarations, or any equal to them, is ever applied to Christ."

Now let us examine this a little, and see how the case stands.

1. "Thou art God alone." Ps. 86: 10.—The word here rendered God, is *Alohim*; and, perhaps, as often applied to Messiah or Christ, as any other phrase in the prophets, the law of Moses, or the Psalms. In this same verse, it is said of this personage, *ve-esh niphuthu*; Thou art the worker of Miracles. This is another circumstance, which shows conclusively that Christ is the being intended by the inspired writer. There is another fact to be taken in connection with this passage. The personage, who is God alone, is said to have made the heaven and earth, 2 Kings 19: 15. But Jesus Christ is said to have done this, in the scriptures, he is said to have done any thing at all. John 1: 3, 10. Col. 1: 16. 17. 1 Cor. 8: 6. "All things were made by him; and without him was not any thing made by him.—There is one Lord, Jesus Christ, by whom are all things and we by him.—For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist."

2. "Whose name alone is Jehovah." Ps. 83: 18.—The whole verse stands thus,—"That men may know that thou, whose name alone is Jehovah, art the most high over all the earth."—He then, who is over all, who is the most High, is he whose name alone is Jehovah. In Rom. 9: 5, it is said, "Christ came, who is over all, God, blessed forever." None can be over all, but the most High, and therefore Christ is the most High, and consequently it is he whose name alone is Jehovah. In this same passage also, he is called God, and is said to be blessed forever. In Ps. 78: 17, 56, it is said of Israel, "They sinned in provoking the most High in the wilderness.—Yet they tempted and provoked the most High God."—But according to Acts 7: 38, this most High God was Jesus Christ, who was with them in the wilderness.—See also 1 Cor. 10: 9. "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." The same is also proved from Dan. 7: 13. "But the saints of the most High shall take the kingdom." But in 1 Thess. 3: 13, the saints are said to belong to Christ; "At the coming of our Lord Jesus Christ, with all his saints." All this is conclusive testimony, that Jesus Christ is Lord the most High, the most High God; and, therefore, that he is the being whose name alone is Jehovah. John the Baptist, was the prophet of the Highest, and went before the face of the Lord to prepare his way. Luke 1: 76.—But this Lord, who is the Highest, was none other than Jesus Christ;—and consequently there is none higher than he! And of course, he it is whose name alone is Jehovah.

3. "The Lord he is God, there is none else." Deut. 4: 35, 39. Besides me there is no God, I know not any." Isa. 44: 6, 8. "I am God, there is no God with me." Deut. 32: 39.—In the first of these passages, Jehovah is affirmed to be the *Alohim*, in heaven and upon earth. So Jesus was in heaven when upon earth. John 3: 13.

* This article has been some time upon file.

And this is affirmed of no other being. The two others are not quoted, just as they stand in the Bible. But as the unity of God is the evident point at which this writer aims; as we have no difficulty with him on that subject, so we should have none with his quoting, only as it is calculated to give the reader a bad way of learning the scriptures, and making him think, that they read as in reality they do not. Now let us see how the one from Isaiah will read, when taken as it is. "Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts, I am the first, and I am the last; and besides me there is no God." Isa. 44: 6.—Without a translation of the names of this Being it will read "I am saith Jehovah, the King of Israel, and his Redeemer, Jehovah sabaoth, I am the first, and I am the last, and besides me there is no *Alohim*." In the 8th verse, the word rendered God, is also *Alohim*; and is the same Being who in the 6th verse is called the Redeemer, the First and the Last; Jehovah, and Jehovah sabaoth. Now who is the First and the Last, but the Being, with whom, and besides whom there is no God?—Surely none according to the above passage. But Jesus Christ is the First and the Last. Rev. 1: 17, 18. "And he laid his hand upon me," says the inspired writer, "saying unto me, fear not, I am the First and the Last;—I am that liveth and was dead, and behold I am alive forever more, Amen; and have the keys of hell and of death." See also in Rev. 22: 13, 16. And how manifestly, also is it the doctrine of the Bible, that Jesus Christ is the only Redeemer of men! From these facts, it is most certain, that according to the scriptures, he is that very *Alohim*, Jehovah, and Jehovah sabaoth, besides whom there is no God? The above quotation from Deut. 32: 39, the personage speaking affirms that there is no idol or false god with him. But he, himself, is the 1, or I am! which Jesus affirms to be true of himself. John 8: 58. "Before Abraham was I am" saith Jesus; who was in the church in the wilderness, who spake to Moses in mount Sinai, and is therefore the Being with whom there is no God.

4. "The blessed and only Potentate, the King of kings and Lord of lords." 1 Tim. 6: 15.—The word Potentate, means Prince or ruler; and is the same as the Hebrew Melek or king. Hence the only Potentate is King of kings and Lord of lords. But Jesus Christ, the Lamb is "King of kings and Lord of lords," Rev. 19: 16, and 17: 14. And is, therefore, by necessary inference the "blessed and only Potentate." The word *Dunastes*, or Potentate, occurs but once more in the New Testament. Luke 1: 52. "He hath put down the mighty or Potentates from their seats or thrones." Here the word evidently means rulers of this world; but in Timothy it is doubtless used to denote the only Being who is King over all kings and Lord over all lords. But these, we have seen, are the appropriate appellations of the Saviour, who is "God over all, blessed forever," and therefore, the blessed, as well as the "only Potentate, King of kings, and Lord of lords."

5. "God is greater than all."—I find no such passage in the Bible. The words probably alluded to John 10: 29. "My Father which gave them me, is greater than all." If he did not allude to this, I know not to what scripture he can allude, unless it be to Rom. 9: 5, where Jesus Christ is affirmed to be "over all, God blessed forever." I know of no Being greater than he, who is over all, which is true of Jesus Christ, or the Bible is most manifestly a falsehood.

6. "He is perfect in knowledge." Job, 37: 16. The Being here said to be "perfect in knowledge," is *Alohim*, a term often applied to Messiah or Christ. Besides the "perfections of wisdom" as Mr. Goode renders this passage, are displayed in the works of creation;—and if, therefore, they express the perfection of knowledge in any Being, it must be of him who is the Creator. But Christ is the Creator of all things in heaven and earth. Col. 1: 16, 17. If therefore this passage affirms perfection of knowledge in any Being, it must affirm it of Christ, whose wisdom creation displays. It is affirmed of Christ, "Lord thou knowest all things." John 21: 17. Christ affirms of himself, "I am he which searcheth the reins and hearts." Rev. 2: 23. Again, "Jesus did not commit himself unto them, because he knew all men;—he knew what was in man." John 2: 24, 25. Now, who is more perfect in knowledge, than he to whom all things are known? That then which is "equal" to the above is ascribed to Christ often in the scriptures.

7. "His understanding is infinite." Ps. 147: 5. He whose understanding is infinite, according to this passage, is Adonai, a name given to Messiah in Ps. 110: 1; and is applied by Christ to himself in Matt. 22: 44. We know not who can have more understanding than to know all things. And it were easy to show that the works ascribed to this Adonai in this Psalm are the works of Messiah or Christ; the works of God the Saviour, who builds Jerusalem, heals the broken in heart, lifteth up the meek, casteth down the wicked, and taketh pleasure in all them that fear him. According to Isa. 40: 28, he whose understanding is unsearchable, is the "Creator of the ends of the earth," and is consequently none other than Jesus Christ. Besides, he whose understanding is infinite, is great, and of great honor. Now Jesus Christ is Almighty. To Abraham he said, "I am the Almighty God." Gen. 17: 1. He affirms to Moses, "I appeared unto Abraham, &c. by the name of God Almighty." He said unto him on earth, "Abraham rejoiced to see my day, and he saw it, and was glad." And certain it is that he was with Moses and the Israelites in the wilderness. Acts 7: 23. To John Jesus said, "I am Alpha and Omega, &c. which is, and which was, and which art to come, the Almighty." Rev. 1: 8. There is, therefore, none greater than he, either in power, understanding or wisdom.

8. "The King eternal, immortal, invisible, the only wise God." 1 Tim. 1: 17. This King eternal, &c. then is the "only wise God." Now read Jude 25. "To the only wise God our Saviour, &c." There surely is no Saviour but Jesus Christ. Acts 4: 12. To this King eternal, &c. is ascribed "honor and glory forever and ever." The same is ascribed to the Lamb that was slain. Rev. 5: 12. We see not, therefore, from this fact, why he is not this "King eternal" and the "only wise God." The King of kings, and Lord of lords, is that Being "who only hath immortality." 1 Tim. 6: 16. But these we have seen are the proper names of Jesus Christ. Our Lord Jesus Christ himself says, "I am Alpha and Omega, the beginning and the ending;—I am Alpha and Omega, the first and the last;—Fear not, I am the first and the last; I am he that liveth and was dead; and behold I am alive forever more, Amen; and have the keys of hell and of death;—I am the root and the offspring of Da-

vid, the bright and morning star." Rev. 1: 8, 11, 17, 18, 22: 16.

"Most true," therefore, "and indisputable is it, most important to be noticed," that all the above "titles" and "declarations," or those which are "equal to them," are often "applied to Christ," by just and logical deduction throughout the holy scriptures. And since "these" are what Unitarians "call a full and intelligible description of supreme divinity," are they not bound upon their own principles, to regard him in a different light from what they now do?

For the Boston Recorder.

WONDERFUL DISCOVERY!!

"Unitarianism in Ohio.—Extract of a letter to the publishers of the Advocate, dated Marietta, Ohio, Nov. 28, 1827. 'Twelve months since a soul in this county would acknowledge themselves Unitarians out of my family—now I can count over 300 that attend church almost every Sabbath, who say openly they always were Unitarians but did not know it.'—Unitarian Advocate for Jan. 1828.

It is not the rapidity with which Unitarians make converts, that excites our wonder—though in the short space of twelve months,—"300" were gathered around their standard! But, behold, these same 300 "always were Unitarians, but did not know it!"—What does this mean? These persons could not have belonged to any of the sects of serious Christians. For if so, they would have "known" where they had stood. The inference, therefore, is, that they were men of the world.—The case, then, is this. Unitarianism goes forth into the world and addresses itself to men, and men say, "This is a religion which exactly meets our feelings.—The self-denial and holiness of Orthodoxy we do not love. Its restraints and impositions we cannot bear. But here is a religion which does not cross our wishes—which does not disturb our quiet, but allows us to live on just as we are. We have never, indeed, made any pretensions to religion; but if this is religion, we find we have always possessed it. We have always been good Christians, but unfortunately have been ignorant of it: till now, we did not know it."

Reader! is that religion which thus accommodates itself to the feelings and wishes of the world, the true gospel of Christ? Was it the case when Christ and his apostles preached, that men said, "We have always been of this religion, but did not know it; or have always possessed this temper, but knew not that it was right?" And is it the design of the gospel, now simply to teach men that they are right, and to encourage them on in the course which they are naturally disposed to pursue, leaving them as they "always were;" or is it the design to convert them, and make them right,—rendering them different from what they "always were?" Let the Spirit of inspiration answer: "If any man be in Christ, he is a new creature.—Be not conformed to this world; but be ye transformed by the renewing of your mind.—Except a man be born again, he cannot see the kingdom of God."

For the Boston Recorder.

SOUTH BROOKFIELD.

MESSRS. EDITORS.—I must beg your indulgence to one communication more respecting affairs at South Brookfield, which I trust you will grant on the assurance that it will be the last. "A lover of Truth" I conclude now has done, after having issued two voluminous communications himself, and having been supported by two editorial articles, the last of which bears strong marks of being penned in Brookfield. I do not deem it necessary to follow him through all his scurrility, blackguard and abusive personalities. I really have not time to play the buffoon with him. Nor will it be expedient that I shall reply to every gratuitous assertion that is scattered through nearly a dozen columns of the Register. I shall confine myself to those things which affect the points in dispute.

The first question is, Who are the church? It is contended by the Unitarians that two members, who have since the division been connected for other causes than heresy, and who have adhered to the Unitarian party, constitute the church; on the ground, that the other members of the church refused to worship in the meeting-house where Unitarians preached. On the other hand, it is contended that ten of twelve is a majority, & that in churches as well as other corporate bodies, the majority binds the acts of the minority are the acts of the body, and that where the majority of acting members is found, there the church is found. That a church is a body of men associated and governed by the authority of Christ; that it has an existence independent of human law, and an existence that cannot be dissolved by any human power, and that the functions of this existence are exercised by a majority, whether they change their place of worship or not. That a church built on the foundation of the prophets and apostles, is quite another thing from one built on the law of Massachusetts; or rather, a pervading interpretation of Unitarianism. This majority has been recognized by a council as the 2d Congregational church in Brookfield; and no Unitarian council has dared to declare them not to be such. As such they are in fellowship with all the churches in the neighborhood, and as such have now a society connected with them and are prepared to receive new members. But this society was not formed previous to the ordination of the Unitarian minister.

The next question in dispute is, whether Mr. S. remains pastor of the 2d congregational church in B. I have given a full answer to this from authentic documents, and I need not repeat. I challenge every Unitarian to answer it consistently with his principles, considering it the very hinge of the controversy. I called on him to answer yes or no; and he comes out with a most awkward evasion. That is, that he cares nothing about whether Mr. S. is or is not pastor of the 2d congregational church in Brookfield. He might as well have said, that he cares nothing about the question whether he is or is not bishop of London.

Mr. S. is accused of changing the sentiments of the church from what they formerly were. The writer will have it that the predecessor of Mr. S. was a "distinguished anti-Calvinist." But he says at the same time, that Mr. S. immediately after his ordination changed the creed from Trinitarian to one decidedly Unitarian. Here appears to be a slight discrepancy. At least Mr. S. in changing his sentiments, if there has been such a change, has done no more than to restore the creed of the church to what it was when he found it. And who shall complain of that? And besides, in 1824, the parish at a full meeting voted unanimously, that they were satisfied with his ministrations and wished him to continue with them. And at the time of Mr. S. dismission from the parish, no wish was expressed of having a man of different sentiments. Indeed the leading men in the parish previous to his dismission, always held up to Mr. S. the expectation, that a faithful attempt should be made to settle an orthodox man, and but for this he would probably, as he might have done, have remained undisturbed, and occupant of the meeting-house to this day. But to show with how little good faith they have proceeded, I will state, that the next Sabbath after Mr. S. preached his farewell sermon, Dr. Bancroft came to supply the pulpit, and expressly asserted that he had prepared a sermon on purpose to preach Unitarianism there, and was determined to do what he could to build up a Unitarian society. And he was followed by Dr. Thayer, and by Mr. Allen of N. who faithfully pursued the same design. I wish this fact might be viewed in connexion with what is said in the editorial department of the Register—that the schism is not so much the act of the seceders themselves as of the leading orthodox clergy who sought to keep the leading Unitarian clergymen of other regions too have not been more disinterested spectators of these affairs. For as soon as an opportunity offered, they have come from a distance, and from the four winds, to tender their counsel and assistance.

Mr. S. is charged with having violated a contract.—"Mr. S. solemnly agreed," says the Register, "that as

soon as the church shall unite with the society in the settlement of another minister, his pastoral connexion with the church should be dissolved." What if he did? They never have thus united. But when they do, he stands ready to perform the agreement.

The votes of the parish, the writer says, which prescribe the conditions of Mr. S.'s dismission, were passed for his "amusement."—An easy way of avoiding a difficult point. But will any sober man believe that a religious society was called together for the sake of passing votes for the amusement of their minister? And will the force of the votes be nullified on the ground they were passed in sport? And will a grave proscriber in a religious paper attempt to pass such an assertion for matter of fact? I seriously question whether a communication which bears such *prime facie* evidence of disingenuousness and trifling, need or ought to be answered. It will secure public indignation and contempt without it. With regard to the writers misquotation of what I said respecting the "pillaged circular," as he has come out with a humble apology, I should not allude to it, if he had not made the misquotation the foundation of one half of one of his articles. And now I shall only state the fact. I asserted that the circular "was pillaged," and he transposed the sentence so that it reads "was pillaged by him;" and then labors to prove that he did not intend to steal it. Thus he comes out of his own accord, and virtually owns it, while I had no knowledge of the fact that he wrote the man.

Now, Messrs. Editors, I have done; and the columns of the Recorder shall not be encumbered by another communication from me on this topic. All the facts which I wish to publish have come out. There are some documents which may appear in another form. But enough and more than enough has been said, to refute a writer whose disregard to truth, consistency or decorum, and whose scurrility and baseness refute himself.

The principle of Unitarianism, in short, is the principle on which the present interpretation of our laws is at war with the constitution and with the gospel. The design I had in commencing it was, to unfold more fully the inconsistencies and absurdities of that class of men, who consider a church the mere creature of civil laws. The church in question have now the fair prospect of success in erecting their house of worship. They have the prayers and the sympathies of all their sister churches, who know their condition. The eyes of the public begin to be open. We have seen the results of suffering all civil offices to be monopolized by Unitarians. No law is framed, no interpretation of laws is given, which has not been filtered through the bitterness of Unitarian prejudice. Things will not always be thus, while the power of suffrage is in the hands of a people, a large majority of whom are not Unitarians.

TIMOTHY.

REVIEW.

For the Boston Recorder.

MEMOIRS, including Letters, and Select Remains, of JOHN URQUHART, late of the University of St. Andrews. By William Orme. Boston: Crocker & Brewster, 1828.

Were uncommon minds so rare that minute histories of them all, would not be burdensome to literature, we should wish that every such one might find a biographer. Human character, even in its plainest forms, is so interesting a study, and its more elevated exemplars are so understood and relished by all, (because only a greater perfection of the elements which are possessed by all) that a memoir professing only a delineation of a course of extraordinary attainment, claims attention and interest. We rejoice, however, that even the high gifts of intellect are too common, to demand, simply of themselves, the notoriety of a book, and that it is only when a rare combination of mental excellence with some other distinguishing virtue occurs, that it is thought well thus to perpetuate its memory.

We have read few books as interesting as the memoir which gives rise to these remarks. It is the history of a mind uniting the rarely united excellencies of gracefulness and depth, in still rarer union with piety of the purest and most elevated order. The cultivation of the graces of religion, in connection with the icy but alluring principles of philosophy is so difficult a thing that any degree of success excites a pleased astonishment; but when, as in the character of Urquhart, both are eminently attained, the interest with which we inquire into the process, is of no common degree. No one who has not been subjected to the trial known with how much subtle fascination the beautiful lights of intellect become ignes fatui to the heart; how the love of distinction first, and the exquisite pride of progress and success, subsequently, enthrall and engross it; how imperceptibly devotion droops, and the chill of indifference creeps upon the religious affections, like slumber on the freezing man, till his duties become a task and a burden. No one, we repeat, knows this, who has not been subjected to the temptation; and to all who have been so tried, or who are passing through its ordeal now, this history of attainment to the highest good, and resistance of the worst evil of education will be interesting and profitable.

The limits of a newspaper notice will hardly allow room for a fair specimen of the productions of this extraordinary youth. His mind was one of such balance and proportion, that you must look at the whole result to see, justly, the beauty of a part. We must venture, however, on an extract. It is from an Essay on the Selfish System, read to the Moral Class of St. Andrews, in his 17th year. Rarely do we find in one so young either the chaste language or the happy illustration and argument which distinguish it.

"If, then, there were a system which professed to be able to renew our nature, and to restore us to our original purity, we should most confidently expect that the disciples of such a system should follow virtue, not from any selfish principle, but simply and solely for her own sake. There is such a system, by which these expectations have been fully realized,—even the system of evangelical Christianity. We know that it has been asserted, that here, too, self-love is the actuating motive; that the disciples of this system are influenced in their conduct by the hope of reward, and the fear of punishment; but if we rightly understand this system, the assertion is most false. It is true that the evangelical system makes its first appeal to our self-love, or otherwise it could not have been adapted to depraved and selfish creatures; but it is equally true that the virtue to which it leads, is of the most pure and disinterested nature. The way in which this is accomplished, is, we think, well illustrated, in the case of that young man who was couched for a cataract in the beginning of the last century, and whose case so much interested the philosophers of Europe. To induce him to submit to the operation, his friends told him of the loveliness of scenery, and of the pleasure to be derived from gazing on beautiful objects.—Such reasoning had no effect.—He could form no conception of beauty; they were in fact addressing a special affection which did not exist. An appeal was made to his self-love, he was told of the advantages to be derived from reading, and this we are told, proved effectual. And thus it is that the gospel addresses itself to man. It might tell him of the loveliness of virtue, and the deformity of vice; and well do we know that such reasoning would prove utterly powerless. True, he has a faculty for perceiving moral beauty, just

as the blind man has an eye; but as in his case, too, there is a thick film spread over it. True, the most depraved of our race can distinguish virtue from vice, and perceive a rightness in the one, and a wrongness in the other, just as many blind people can tell the light from the darkness; but just as they cannot perceive that harmonious variety of colored shade which constitutes the loveliness of natural scenery; so cannot the unenlightened mind perceive that which is emphatically termed the beauty of holiness. The same appeal which proved effectual in the case of him who was blind, is also effectual in the case of fallen man,—an appeal to self-love. The Bible can tell him of the future punishment of sin, and to the whispers of his own conscience it can add the voice of its authority, in telling him that he is a sinner:—it can constrain him to cry out, "What shall I do to be saved?" and to such a question it can give a most satisfactory answer. If he is thus led to accept of its terms, he no sooner does so, than the film which obscured his moral vision is removed. He is now in some degree restored to the lost image of the Godhead, and can therefore perceive an independent beauty in virtue, and an independent deformity in vice. It is not now, we conceive, from the hope of heaven, or the fear of hell, that he is virtuous;—it is because he loves holiness, that he follows after it;—it is because he hates sin that he flees from it; his attachment to the one, and his recoil from the other, will still continue to strengthen; and even now, all weak and imperfect as they are, do they proceed from a principle similar to that which determines the choice of Deity himself.

Unquarrel's piety is every where apparent. His classical performances, his occasional addresses, his letters—all are imbued with the same spirit. The following is from a letter written to his biographer, Mr. Orme, after the death of a younger brother.

"You have, in all probability, heard before now, that death has at last entered our family, and has snatched away the youngest and healthiest of us all. Poor Henry had thought himself dying from the first day he took to his bed, and had expressed a great desire that I should be sent for. My father accordingly sent for me; and on my arrival at home, I found my brother in a state of very great agony, and quite unable to converse with me. I was anxious to speak to him about that world where he was evidently fast hastening; but so excruciating was his pain, that he could not listen. I can remember, when I looked at him, after he had been violently crying out from the pain in his head, what was the cause of all his suffering, how expressively he answered, that it was sin. And another time, on asking him if he was afraid to die; he told me, No. But these short answers were all I could obtain from him; the painful nature of his distress did not permit longer conversation. After staying at home about a week, I found that I was waiting for a change which might yet be far distant; and that I was losing my own time without being able to render any service to my brother. I therefore resolved to return; but I think I shall never forget the bitterness of that parting. I felt far more then, than when I heard afterwards, that my brother was gone. Henry begged of me not to go away, and my mother with tears entreated me to remain; but I thought it my duty to leave them; and in the issue, it has proved much better that I did so; for my brother lingered for weeks after. I cannot say whether I was more depressed or relieved by the letter which brought the tidings of his death. I rejoiced to think that his body was freed from very exquisite sufferings; but with regard to his soul all was uncertain. I would indulge the hope, that his suffering may have been rendered the means of bringing him to trust in that Saviour about whom he had so often heard. But it rests with God.—To us there has been given no certain assurance of his happiness. I hope I have myself been enabled to see in this dispensation, the hand of an all-wise Father; and that it has not been without a beneficial influence on my own soul. Separated from my earthly relations, and deprived of the comfort which their sympathy might have inspired, I was forced to seek consolation from that Friend who never leaves his people. Never did I feel so much the need of the consolations of the gospel; and never did its declarations appear more cheering and consolatory. I could feel not only submissive, but thankful. I could say with Gonder, when in a similar situation:—

"Oh to be brought to Jesus' feet,
Though sorrows fix me there,
Is still a privilege."

"But I have to regret that the impression has been of such short continuance, and that my heart seems ready to go back again to the vanities of the world. I can easily perceive that if the gospel have not an abiding influence on the conduct, the mere sentimental tenderness, and deadness to the things of earth, which are produced by the death of a friend, may, and will soon be forgotten. I know you will forgive me for dwelling so long on this painful theme. You will remember that the wound is yet green; and you know from experience how the mind, in such circumstances, loves to brood over the cause of its sorrow."

The reigning desire of his heart was to enter the service of the Foreign Mission Society. He devoted himself to it; and with an ardor and a consistency which proved it more than a romantic enthusiasm, he bent all his energies to the accomplishment of his purpose. His memoir contains a forcible address to the Missionary Society of St. Andrew's, on the duty of personal engagement in the work of missions. It is very long, and we can extract but a small part of it.

"There is still one other argument, perhaps the most plausible of all, against engaging in the work of missions, and to which I beg very briefly to advert. It is, that in the present state of matters, we can do more good at home than abroad. A minister in this country, it is said, may make as many, and sometimes more converts, than the missionary in a heathen country. And the question is triumphantly put:—Whether the soul that is converted at the distance of some thousand miles from our land be more precious than the soul which is converted in our own neighborhood?—And whether it be not a matter of as great thankfulness and joy that a soul has been delivered from a state of self-delusion, though living in a country called Christian, as that a heathen has been turned from idols to serve the living God. The argument has a great semblance of fairness, but I think we shall find it to be unsound.

"In the first place, it is not true, that in general the success of ministers at home is greater than that of those who labor in heathen lands. And, secondly, though it be allowed that the conversion of a soul is not more acceptable to God, because of the place where the conversion is wrought; yet there is much in the case of those who first turn to the Lord from a nation of idolaters, that may well fill our hearts with unusual joy and thankfulness, inasmuch as these are the first fruits of a hitherto uncultivated field, and may be regarded as the earnest of an abundant harvest. In the same manner, you can easily conceive, how a few grains of wheat, though comparatively little worth in a cultivated country, might acquire an immense value in a new colony, where no other seed could be obtained. Besides, there is much in preparing the way. We are not to suppose, that the conversion of a world is to be the work of one generation. The ground must be cleared, ere we can so much as sow the seed,

and this must be a season of toil, and difficulty, and discouragement.

"You would perceive the fallacy of the objection now under consideration, in almost any case but the one before us. Let us suppose an accommodation of our Saviour's parable of the vineyard, to the present circumstances of the world. Imagine to yourselves all the husbandmen to have settled down in one little fertile corner of the vineyard, and to have left all the rest with the soil unbroken up, covered with briars and thorns, and trodden down by the beasts of the forest. When called to account for their negligence, you may conceive them to answer:—Our fathers have planted vines, and they have yielded fruit luxuriantly; and we truly thought, that we were acting best for your advantage, in choosing that spot for our labors, where the fruit was most abundant. Who would not see, in such a case, that their own ease had been consulted, and not their Master's interest? And who could help the suspicion, that they wanted to press into their own cup of the overflowing vintage?"

"I have thus tried to set before you the present state of the missionary cause, and the loud call which there is for efficient laborers. I have stated to you the great argument, that the world is one field, and that our Saviour's command is not fulfilled, so long as the distribution of his ministers over this field is so very unequal. And, finally, I have tried to answer some of the objections that are made to personal engagement in the work.

"The matter, some time ago, presented itself very forcibly to my own mind, and I felt that it at least demanded my serious consideration. As I have proceeded with my inquiries on the subject, the difficulties seemed to have gathered thicker on the prospect, but the convictions of duty have grown stronger too. The arguments for personal engagement, seem to me to have acquired the strength of a demonstration. I have, therefore, resolved, with the help of God, to devote my life to the cause; and I have only solemnly to charge every one of you, who are looking forward to the ministry of Christ, to take this matter into most serious consideration."

INTELLIGENCE.

MISSION PRESS AT MALTA.

The American Mission Press at Malta was sent out from Boston in the beginning of 1822, and went into operation in August of the same year, under the direction of the Rev. Daniel Temple, who still retains the general supervision of its concerns. In December, 1826, the mission was reinforced by Mr. Homan Hallcock, a printer by profession, who has since conducted the mechanical part of the business, and to whom under date of Dec. 25, 1827, we are indebted, for a full account of the operations of the Press, from the date of its establishment to the 1st of November last.

From the statement it appears that the number of Tracts which have been printed in Modern Greek, is 62; editions, 78; copies, 71,050; pages, 3,732,000. In Italian, 43 Tracts, 51 editions; 55,500 copies; 1,706,000 pages. In Greek-Turkish, 1 Tract, 2 editions; 1,500 copies; 56,000 pages. Total, 106 Tracts, (those which are printed in more than one language being reckoned according to the number of languages;) 131 editions; 129,050 copies; 5,474,000 pages. Of the Greek Tracts, 2,380,640 pages have been distributed; of the Italian, 550,112. Total, 3,430,750. Of the Greek, 1,151,440 pages remain in the Depository; of the Italian, 855,888. Total, 2,007,328.

A complete index of the Tracts is before us, from which we perceive that they are in part selected from the publications of the London and American Tract Societies, and in part derived from other sources, or written for the occasion, as being more particularly adapted to the dark region of error and superstition for which they are intended. We have also been favored with a few specimens of recent Tracts both in Modern Greek and Italian, which are beautifully printed, and the larger ones bound in neat covers.

Although there are some obstacles in the way of a free circulation of Tracts in that quarter of the world, particularly those in Italian, yet we trust with the blessing of God, they are destined, in the hands of faithful missionaries, to do much for the cause of suffering humanity, and the ushering in of a brighter day to the church.

N. Y. Observer.

THE IMPRISONED JEWS.

A letter dated at Constantinople, Nov. 10, says:—"A few days ago our poor Jews were a third time put in irons; but, I thank God, they are firm in their confession of faith, under all their trials."

We have repeatedly noticed the condition of these Jews. Five were thrown into the Bagno together, for having embraced the Christian faith. In March last, two having been liberated, Mr. Leves in consequence of some rumours that one of the others was ready to recant, addressed each of them a note requesting them to state to him their present views. The answer of two seemed to breathe the pure spirit of Christian Martyrs; the third said, "I was born a Jew, and a Jew I will die." He is, however, still in prison—being conformable to Turkish usage, that those who enter prison together must come out together. They have suffered greatly.

Under date of August 1, Mr. Brewer, the American Missionary, mentions that one of the two who were at first confined with the others but soon regained their liberty, was met a short time before in the streets, and on inquiry it was found that he had been confined to his house, for the last nine months, by the Jews, and was suffered that day only to go abroad. He expressed regret that he had not been baptized and participated in the bonds of his brethren. He repeated what has often been attested, that there are several hundreds of Jews who are secretly convinced that Jesus is the true Messiah.

But that is a land where men dare not speak as they think—where nothing but a martyr's spirit, and a martyr's deep conviction of the truth, will enable them to obey the dictates of conscience.—The yoke will be broken—not, probably, without blood—yet, there is reason to believe without great delay.—*Fl. Chron.*

ITEMS OF INTELLIGENCE.

Abridged for the Recorder, from English Magazines.

The Evangelical Magazine has been published more than 30 years; and from the profits nearly 20,000 pounds, or nearly \$30,000 have been distributed among the widows of evangelical ministers. It is not pledged to any denomination of Christians. For many years it was conducted by a clergyman of the Church of England; since his death, by ministers of the Congregational persuasion.

Island of Jersey.—A place of worship has been opened and a minister ordained, in the town of St. Heliers on the above island. This is the only English Independent interest ever established in that town, among a population of 14,000, of whom 6000 are English residents. There is now a respectable congregation, and a sabbath school of about 200 scholars.

Peace Societies.—J. Clarkson, Esq. says, in a pamphlet published in England, that there are

from 70 to 80 Peace Societies established in various parts of the world.

Home Missions.—The Rev. Joseph Fletcher, of Stepey, has accepted the office of one of the gratuitous Secretaries of the Home Missionary Society, England.

The House of Israel.—The Emperor of Russia has issued a Ukase, abridging the privileges of the Jews in that empire, and banishing those who violate them in certain cases. A large meeting of their brethren in London has been held, which passed spirited resolutions on the occasion.

The Baptist Magazine, London, has continued 18 years; from the profits nearly 3000 pounds have been distributed to the Widows of Baptist Ministers. The Editors say: "Of Magazines, Reviews, &c. devoted to the propagation of Protestant and Evangelical principles, there are many thousands issuing monthly from the London press alone."

[The following are from the Vermont Chronicle.]

Mr. Wolff.—Mr. Wolff's former visit to the East was made under the patronage of a few individuals; he is now sent out by the London Jew's Society, and is accompanied by Mr. J. J. Downick, who was for some time connected with the American Society. Mr. J. however, does not go as the Society's Missionary, but rather as the student and companion of Mr. W. at whose request the arrangement was made.

Smyrna.—The Rev. Mr. Hartley is now at Smyrna, where he preaches every Sunday in Modern Greek. "Among the Greeks (says he) I have the satisfaction to find that many of those who had their attention directed to the Scriptures by Mr. King and myself, during my former visit, continue to study them." One young Greek whom Mr. H. had taken particular pains to instruct, came to him one day, and stated his determination to partake of the Lord's Supper in the Greek Church. Mr. H. asked him how, with his present views, he could reconcile it with his conscience. He answered that he did it in obedience to our Lord's command; and that after stating to the priest, as he had done very explicitly, his views of the corruptions of the Greek Church, he did not suppose that by what he was about to do he could be considered as countenancing them. He added that the priest seemed to feel the force of his objections.

New Zealand.—The Missionary Register contains copious extracts of the correspondence of the missionaries in New Zealand down to a late date. Shunglee, the principal Chief in that part of the island, tells them to "sit still," and they consider their prospect of remaining there much the same as it has been from the commencement of the mission. Their prospects of success, too, are at least quite as pleasing as ever. One, a petty chief named Peter, who has been living with the missionaries two years, has become "in many respects an altered character." He explains spiritual things to the natives," says Mr. Davis, "in a way which I am not capable of doing, and often speaks in a very feeling manner." After Mr. Davis had been preaching to a congregation that he always found very attentive, and often thoughtful, Peter remained to converse with them, and being asked what they said, answered that they told him that they firmly believed what the missionary had said—that their hearts were very bad—that it was nothing to be ill for a few days while they were in the world, but to remain in misery forever was a thing they were alarmed at.—It is so difficult a matter to make any impression on the New Zealanders that even these indications of good are great cause of joy.

Sierra Leone.—A vessel lately arrived at Plymouth, which, having lost some hands, had engaged six free Negroes, from Sierra Leone, to supply their place. Every Sunday during the voyage, these Negroes, if they had any leisure time, were earnestly engaged in reading the Bible, as they had been instructed by the missionaries; and on reaching the "white man's country," they were very solicitous to receive further instruction.—In which of our cities would six sailors as anxious to learn the truth, be likely to be engaged for a voyage?

Dr. Carey of India.—By a letter, dated at Serampore in April last, from this venerable Minister of Christ, now about 67 years of age, we learn that his health was so good that he contemplated a visit to Howrah, to preach for Mr. Pearce, the Missionary there, who had been taken from labour by ill health. He observes in his letter, that there were some exceedingly gratifying news from the out stations, especially from Akayali, an island at the mouth of the river Arakan. Some instances of the power of divine grace, he says, are very remarkable; especially one of a father being brought to renounce his idols, and trust in Christ, by the gentle reproofs, or rather expostulations of his son,—a little boy who attends the preaching of the gospel. The father is now a candidate for baptism.

Latest from Beyroth.—We have seen a letter from a respectable mercantile house in Smyrna to a gentleman in this city, dated Nov. 24th, which says, "The last arrivals we have from Messrs. Goodell and Bird, are of the 5th of Oct. They were then all well, and enjoying perfect tranquillity."

N. Y. Obs.

BRISTOL EDUCATION SOCIETY.

The Bristol Education Society was established in the year 1770, for the Education of Baptist Ministers in Theology, Mathematics, and Classical and General Literature. It has been the means of educating, in a certain measure, to four hundred ministers, in this necessary qualification for the discharge of their office. The greater proportion of these have departed from this world; but many of them are still the valued Pastors of our congregations; some are Missionaries; and some are the Tutors of this and other similar Academies. For many years this was the only Institution for theological instruction in the Baptist denomination. The progress of information and mental activity in the community, the improved education of the youthful part of many of our congregations, and the more generally acknowledged necessity to our Ministers of a stronger intellectual discipline and a more considerable share of literary attainment, induced the Committee, at the commencement of the last year, to adopt a system of larger requirement in the Academy.

In the new plan, a greater measure of labour is exacted from the Students, and a more strict and diversified exercise is prescribed, at once to promote and ascertain their improvement. As nearly as possible, their whole time is made available to the purpose, and accountable to the authority of the Institution. To this may be added, that a careful judgment is exercised, in deciding on the qualifications of candidates to be admitted to support on its funds. And an examination of the Students in the studies of the past year, takes place on the day previous to the annual meeting, and is reported to the Society.—There is an urgent necessity for an increase of the permanent income of this Society. There are at present in house twenty Students, and there are applications for the admission of several others. The annual expense is about 1500*l.*; while the total annual income, as nearly as can be ascertained, cannot be assumed as more than 1000*l.*—*London Bap. Mag.*

CALCUTTA BIBLE ASSOCIATION.

It appears by an extract from the Fifth Report of the Calcutta Bible Association, published in the monthly extracts of the British and Foreign Bible Society, that of single Gospels, and other small portions of the Testament, in the Bengalee language, no less than 2181 copies have been disposed of, nearly all the Gospels having been placed at the disposal of Missionaries and Superintendents of Native Schools for distribution among the Natives, and for the use of the Children in the schools under their superintendence.

The Calcutta Auxiliary Bible Society, towards the end of the last year, published a new Translation of the Psalms into Bengalee, by the Rev. W. Yates. Besides supplying every Missionary in Calcutta and the neighbourhood with a copy, and offering to them gratuitously as many copies as they required for distribution, the association resolved to present every Native Christian in full communion with a Church of any Denomination with a copy; not only because most of them are too poor to purchase a copy, but principally because the Committee wished to give them a token of their brotherly affection, and of their concern for their spiritual prosperity. With this view, the number of copies required having been ascertained, a printed label was pasted on the inside cover of each, in which it is stated, in Bengalee, that this volume is presented to the possessor by the Calcutta Bible Association, with a view to assist him in praising God, and to promote his spiritual edification; and the Missionaries who have any Native Christians in full communion under their pastoral care, were requested to fill up the blank which had been left with the names of such individuals, and to present them with a copy in the name of the Bible Association.—*Philadelphia.*

BOSTON RECORDER.

FRIDAY, MARCH 14, 1828.

PROGRESS OF TRUTH IN BOSTON.

The present enlargement of the evangelical churches in Boston is so great, and the growth has been from such small beginnings, we think gratitude requires that they should not be concealed from the public. We have accordingly prepared the following sketch.

In the year 1803, religion had greatly declined from the principles and practices of our pilgrim fathers, in all the Congregational churches. All the Congregational ministers in Boston, except Dr. Eckley of the Old South, had become Unitarians, though they did not openly avow it. There were no weekly evening lectures, no conference meetings, no church meetings, no Foreign Mission, Education, Tract, or Bible Societies; no Sabbath Schools, no Monthly Concert, no Religious Newspapers. The church appeared to be swallowed up in the world. But the Great Head of the Church had yet reserved a few hidden ones who had not departed from the faith. A small number of pious mothers in Israel had for several years attended a private meeting for prayer, where they mourned over the desolations of Zion, and besought the Lord to revive his work. Early in the year 1804, a few brethren of the Old South Church, being grieved by the low state of religion, made an effort to have a public evening lecture established. The church agreed to the proposal; but the pew proprietors opposed it, and succeeded in preventing it. Finding they could not prevail in this measure, eight brethren held a meeting in March of that year, and formed a "Society for Religious Improvement," not thinking it prudent to call it a Conference Meeting. Their state of feeling and inexperience, however, were such, that for several weeks they could not pray together, but only read the scriptures and conversed on religious subjects. In about a month after their first meeting they felt a freedom to unite in prayer; and finding their faith and strength increased, they prevailed on Dr. Eckley to establish a weekly lecture in a private house; but they continued their Society meetings as before. They then resolved to give themselves to more earnest prayer. The Lord soon put it into their hearts to build a new house for public worship, where the gospel should be faithfully preached without restriction. As soon as this determination was known, it was opposed by members of the Old South, on the ground that it would injure their church. As opposition increased, so also friends and helpers were raised up; and after importunate prayer, continued for five years more, in February, 1809, the meeting was held which resolved immediately to carry the plan into effect. Measures were taken to build a house for public worship on Park Street; and to organize a church which should guaranty the faithful dispensation of divine truth. So low was the state of religious feeling, that even Old South Church refused to assist in the organization of the new church; but "they went on building," and the Lord prospered them. Park Street Meeting-house was dedicated in January, 1810; and though heresy came in like a flood, the Lord enabled the little church of but 13 male members to maintain the standard of truth which they had erected. The "Society for Religious Improvement" discontinued their meetings, when Park Street church was formed.

After a contest of nine years more, against error and misrepresentation, it was found that another house for the pure worship of God was necessary; and the Lord inclined a pious man, now almost ripe for heaven, to erect a Meeting-house in Essex Street. In the mean time, the Old South Church was favored with the faithful labors of Mr. Huntington, first as colleague, afterward as successor to Dr. Eckley. That church was increased in numbers and in its attachment to the true Gospel; and in the year 1822 a delegation of 10 brethren was sent by Old South and Park Street churches to strengthen the feeble church in Essex Street, now called Union Church.

This first attempt at the system of colonizing churches, was approved and blessed by their gracious Lord. In 1823 and 1824, the Lord poured out his Spirit on the three churches, and a powerful revival of religion was the means of adding to Park Street Church 120 members; to the Old South 101; and to Essex Street 62; Total in Boston, 283. The work also extended to Mr. Fay's Church in Charlestown, to which 65 were added.

In 1825 a new Meeting-house became necessary to accommodate the friends of truth in South Boston, and was accordingly erected, with the aid of brethren in the above named churches, and

another church was organized there, which maintains the truth as it is in Jesus.

Encouraged by these successful efforts, the friends of Christ resolved to erect a Meeting-house in Hanover Street, which was dedicated March 1st, 1826, and a church composed of 37 delegates from the other churches was planted there, and has since increased more than fourfold.

The friends of Rev. Dr. Jenks, who had been laboring in the city for several years as a Missionary, resolved to erect a Meeting-house for him, in Green Street; this was completed in October, 1826, and a church organized there, which has since been greatly increased.

Another revival of religion has since been granted to the churches. It commenced in Essex Street Church in January, 1826, extended within a few months to the other churches, and still continues. In 1826, there were added to Essex-street church 50, Hanover st. 45, Park st. 24, Old South 14; total in 1826, 133. The additions in 1827 were, to Old South 90, Park st. 72, Essex st. 76, Hanover st. 187, Green st. 98; total in 1827, 523. On the first Sabbath in the present month, there was an addition to the several churches of 79. The whole number added during the present revival, is 735. A portion of these were by letter from other churches.

The Lord having succeeded every attempt to enlarge his kingdom, a meeting was held on the 21st of March, 1827, to consider whether it was not expedient to erect another house for God. It being doubtful whether it was most needed at the north or south part of the city, it was resolved to erect two, one on Pine Street, and the other on Salem Street. These were completed about the first of January last, and churches principally composed of delegates from most of the other churches, now occupy these temples of the Most High, and maintain public worship.

There are now in Boston eight commodious houses for public worship, with orthodox churches, embracing about 1700 members; and all are favored with faithful devoted Pastors, except Pine Street church, where it is expected the Rev. Dr. Skinner will soon be settled.

During this time the Lord has not confined his blessings to Boston, but has enabled his people to erect houses of worship, and organize churches which have held up the light of divine truth amidst surrounding error, in Medford, Waltham, Cohasset, Concord, Walpole, Bridgewater, Cambridgeport, Brighton, and several other places in this part of the Commonwealth.

Since 1804, when those eight brethren assembled to inquire what the Lord would have them do, and had not strength of faith enough to pray together,—Behold, what hath God wrought!

Not unto us, not unto us—but unto his great Name, be all the glory, forever.

It should also be mentioned as matter of praise and gratitude to God, that during the period of declension alluded to above, the two Baptist Churches in this city, by their venerable Pastors, STILLMAN and BALDWIN, held fast the faith once delivered to the saints—and that they have established additional churches in commodious houses of worship in Charles Street and Federal Street, in the adjoining town of Roxbury, and other places. They have also had considerable additions to their churches, during the present revival.

Review of a Pamphlet on the Trust Deed of Hanover Church.

It is a matter of some notoriety in this neighborhood, that a Unitarian pamphlet has been some weeks in circulation, aiming to excite the prejudices and inflame the passions of the community, concerning the guards which the younger orthodox churches in this city have deemed it proper to place around their own privileges and rights. It is the production of the celebrated "Layman," famous for extravagant assertions and appeals to the worst feelings of the human heart; and therefore not calculated to have effect on calm and enlightened minds. But it abounded with misrepresentations, and was producing some effect. This too is a subject that had not been much discussed, and information was wanted. It is well, therefore, that the present "Review" has been prepared; and we think it will not fail to set the matter right, and silence the clamors of "a Layman." Whatever difference of opinion there may be as to the expediency of Trust Deeds, it is made clear that the justice and equity of adopting them in the case contended for, are beyond dispute.

WANT OF BIBLES.

We are happy to state, that the resolution passed by the Massachusetts Bible Society, to use their efforts to supply the destitute throughout the whole Commonwealth within the year, has been seconded by several County Bible Societies, especially in Essex and Norfolk. In the latter, a Bible Society was organized on the first day of January last, and an Agent sent into every town in the County. The result of the investigation is, 300 families and individuals are destitute of the Bible and unable to pay for it; 2700 purchasers of copies gladly availed themselves of the opportunity of procuring the Bible and Testament at the very reduced prices at which they are now supplied by the American Bible Society. The result of the operations of the six months, are expected to be nearly as follows: 300 Bibles given to the destitute; 2700 Bibles and Testaments sold at cost; one thousand dollars contributed for the funds of the Society to which they are auxiliary, to supply those who have no means to purchase the Word of God. It is cheering to see such a result in a County, where no Bible Society heretofore existed; and it surely will stimulate all Bible Societies in Massachusetts of longer standing to make similar efforts. We beg to call their attention to the subject, by publishing the following circular which has just been issued to their officers, and to other active individuals in various parts of this state.

CIRCULAR.

Boston, January 1, 1828.

SIR,—We have the pleasure of communicating to you the annexed votes of the Massachusetts Bible Society, with the letter which we have addressed to those who we hope will enrol themselves among its members in this city. We respectfully lay them before you, and ask the co-operation of the County Bible Society in the important object of placing a Bible in every destitute family in this State; and when you shall have taken measures to further this object, will thank you to favor us with a copy of your proceedings. It has been found that County Societies can operate most effectually by means of Bible Associations in each town. From evidence afforded in N. York, New Jersey, Pennsylvania, Connecticut, & Vermont, where votes have passed

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sed to supply those States, and the unexampled
liberality which these measures have called forth,
we are confident that funds will not be wanting
for so important an object, in which all denomi-
nations of Christians can unite.

JOHN TAPPAN,
HENRY WARE, JR.
EDWARD TUCKERMAN,
B. B. WISNER.

At a meeting of the Trustees of the Massachu-
setts Bible Society, Thursday, Dec. 13, 1827.

Voted, That it is, in the opinion of this Board,
highly desirable that every family in this Com-
monwealth, destitute of a Bible, be supplied as
soon as possible; that this Board will immedi-
ately take measures, to supply all the destitute
in the County of Suffolk; that they recommend
to each existing County Society to supply the
destitute within its limits; and that Societies be
formed for this purpose in those counties in which
none now exist.

Voted, That the Treasurer and Executive
Committee prepare a Circular to the existing
County Societies, and to influential Gentlemen
in those Counties in which no Societies now ex-
ist; and take all other suitable measures to carry
into effect the object of the preceding vote.

Attest, JOHN PIERCE, Recording Sec.
[This is followed by a recommendation of the object,
subscribed by 30 pastors of churches in Boston, of various
denominations; and by this address from the Committee:]

Sir,—The undersigned, a Committee of the
Trustees of the Massachusetts Bible Society, are
directed by that Board, with the annexed recom-
mendation by the Pastors of our churches, and to ask
you to add your name to their list of annual sub-
scribers, or to aid them by a donation, and thus to
set an example which will stimulate others to
raise funds for the supply of every destitute fam-
ily within this State with a copy of the Bible.

The Massachusetts Bible Society was one of
the earliest that was formed in this country, and
during the eighteen years it has been in opera-
tion, has distributed nearly thirty thousand Bibles
and Testaments. At the present time, when
in a population so rapidly augmenting, there is
an increasing number who do not possess this
treasure, to which may be added a great demand
for the children in our Sabbath Schools; it is
found that its supporters are much reduced in
number, by death and various other causes, and
more especially are its means curtailed by the
decease of its venerated President, who after a
long life of active benevolence, has gone, as we
trust, to receive the reward of a good and faithful
steward. On his liberality, unostentatiously be-
stowed, we were greatly dependent, his annual
appropriation to its funds having been six hun-
dred dollars. With resources thus diminished,
and with increasing demands upon them, the
Committee are confident that this appeal will be
cheerfully and promptly met by all those who
can afford to become almoners of Heaven's bounty
to their less favored brethren.

RELIEF OF THE GREEKS.

We have noticed the movements in the city of New York,
for sending further supplies to the Greeks. The Ladies in
N. Haven and Hartford have engaged actively in the same
cause. Philanthropy is travelling northward; we hope
soon to see her in Boston, and hope she may not find the
climate too cold. On this subject let us ponder the words
of Dr. Howe, who has seen the misery of that unhappy
people, and has been to them the almoner of American
humanity.

"That misery which I have described to you, still ex-
ists; it must continue till peace enables the people to re-
turn to their homes and cultivate their lands: till then,
they must principally depend on the philanthropy of other
nations. And shall America be behind hand; shall America
do nothing more to wipe out that stain which history must
will attach to our age, of having left poor Greece (to which
all owe so much) to struggle alone seven years for liberty
against unparalleled difficulties and sufferings? It is hoped
not. It is to be hoped that those exertions so generously
made may be continued, and the reward will be the bless-
ings and prayers of thousands, and the gratitude of their
posterity. Greece expects it of you; she has tasted your
kindness and looks for a continuance of it, and I will ven-
ture to say, that of those ennobled on her sea shore, thou-
sands of women and children are now watching every
sail that comes from the west, and flattering themselves
with the hope that it may be an American ship with pro-
visions for them."

REVIVALS.

IN ALSTEAD, N. H.

Abridged from the N. H. Observer.
For about four years previous to the commence-
ment of the revival, this people were destitute
of the constant ministrations of the word. They
were, however, supplied with preaching a por-
tion of the time, by Ministers of different denomi-
nations. The monthly concert for prayer was
not attended, and they seldom had contributions
for benevolent objects. The church was small
and the youngest male member was more than
fifty years old. They were even destitute of a
Deacon, nor could they agree on individuals to
fill that sacred office.

The revival commenced in Oct. 1826, and still
continues. It has been confined principally to
this Parish, though the West Parish in this town,
together with Marlow and Gilsom, have shared
in a greater or less degree in the glorious work.
Since the first of March, 1827, sixty-two individuals
have been added to the Congregational
Church in this Parish, about twelve in the West,
and eight in Gilsom. About thirty more, in
this place, are indulging hopes of an interest in
Christ. Sinners are still inquiring, "what shall
we do to be saved?" and religious meetings
are held almost every evening, well attended, sol-
emn and interesting.

Our Sabbath School the last season, was atten-
ded by almost every child in the Parish of pro-
per age—the instructors were all hopefully
pious and the school peculiarly interesting. Our
Bible class is attended by the principal part
of the middle aged and youth, and its beneficial
effects cannot be estimated. Since the revival
commenced, we have had pious teachers in most
of our common schools, whose influence over the
minds of the children and youth, has been salu-
tary. And what is perhaps without a parallel,
all the scholars, save three (and one of these is
hopefully pious) belonging to one school, have
praying parents or masters, and all the parents
are praying sons, save one individual. About
20 scholars belonging to these two schools have
been hopefully born into the kingdom of Christ,
and most of them have come out publicly and
professed him before men.—About thirty individ-
uals compose our choir of singers, all of whom,
we trust, "sing with the spirit and the under-
standing also"—and all but six or eight are pro-
fessors of religion, only two of whom were pious
before the revival.

And to end all, the prospects are now favora-
ble for the immediate and permanent establish-
ment of that glorious gospel among them, to
which they are indebted for these distinguished
blessings. M. GEROLD.

In Kentucky.—The Western Luminary states
the following facts. In Lexington, the work con-
tinues, and about 20 had been added to the Pres-
byterian church within two weeks. Additions
have also been made to the Methodist and Baptist
churches. In Paris, 105 persons have made
a profession within two months. Between 70
and 75 had been added to the church in Flem-

ingburgh since the revival commenced; and it
still continued. There were favorable appear-
ances in Winchester.

In Georgia.—Elder Clopton, writing from
Georgia to the Editor of the Columbian Star,
mentions powerful revivals in that state, under
the ministrations of Elders King, White, Hen-
derson, and Barnes. Also in Pike county, under
the preaching of Elder Milner.

Hamilton and Brookfield, N. Y.—Rev. Mr.
Nash writes us, under date of Feb. 3d, that the
"cases of hopeful conversion in Hamilton, & an
adjoining neighbourhood in Brookfield, amount
to nearly fifty in number." This revival, we be-
lieve, commenced in October last, under the
ministrations of Mr. N.—West Recorder.

New Lebanon, Columbia co. N. Y.—A cor-
respondent writes us, under date of February
20th, that there have been in that highly favoured
place, twenty-one cases of hopeful conversion
since the 1st of December. ib.

RELIGIOUS SUMMARY.

Netherlands.—Robert Haldane, Esq. who has
resided for some years on the continent of Eu-
rope, has, in a second Review of the conduct of
the Directors of the British and Foreign Bible
Society, given a full and interesting account of
the state of religion in several kingdoms. His
account of the state of religion in Holland, cor-
responds to what was related to us by a friend,
who lately visited that country. "Things have
been in a miserable condition there, since the ex-
pulsion of the Orange family, and their connex-
ion with the French. There is, however, at
present, the prospect of better days in the Net-
herlands. The gospel is now preaching in its pu-
rity, by some distinguished men, who occupy the
pulpits of the churches where our fathers worshipped.
There is a prospect of a revival of pure reli-
gion there. Mag. Ref. D. Chh.

Geneva.—The Rev. Mr. C. Malan, of Geneva,
has been lately received into Christian and
Ministerial fellowship with that distinguished and
most evangelical body, the United Secession
Church in Scotland, who have also given consid-
erable pecuniary aid to the persecuted church in
that city.—Mons. C. Malan, and some of his
brethren have endured the most cruel persecu-
tion which has been known in modern times,
from the Societians of Geneva. According to a
late publication of Dr. John P. Smith, Mon. C.
Malan was brought to the knowledge of the truth
by the instruction of the Rev. Dr. Mason of
New-York, and others, who visited Geneva in
the years 1816, 1817. ib.

A letter from the Rev. Mr. Brewer to one of
the Editors, dated Malta, Dec. 29th, says, "Tho'
the Ambassadors have left Constantinople, it is
the prevailing opinion here, that there will not
be war.—No apprehensions need be entertained
for the safety of the missionaries at Beyroot."

A Professorship of the Sanscrit Language
has been endowed at Oxford University, by the
late Col. Boden; "to enable his countrymen to
proceed in the conversion of the natives of India
to the Christian religion by disseminating a knowl-
edge of the holy scriptures among them."

Foreign Missions.—The Rev. Messrs. King and
Kirk were at Camden, S. C. Feb. 18th, and at-
tended a public meeting where "eleven hun-
dred dollars were instantly subscribed" for the
American Board.

The Western Auxiliary Foreign Missionary
Society of Rockingham County, N. H. collected
\$548, 89 the year past.

Donations to the American Home Mission So-
ciety, received in February, \$1,412 50.—Received
by the Agent of the same society in the West-
ern District of New York, in the month ending
Feb. 20th, \$763 43.

THE BIBLE CAUSE.

Kentucky.—At the close of a "Four Days'
Meeting," in Lexington, Feb. 18th, a resolution
was passed, pledging the persons present, with
the co-operation of others throughout the state,
to raise twenty thousand dollars to furnish every
destitute family in Kentucky within two years,
with a copy of the scriptures. About seventeen
hundred dollars, says the Luminary, were im-
mediately subscribed.

New Hampshire.—The members of a council
for installation, Feb. 27th, resolved that it was
expedient and highly important to form a County
Bible Society, for the purpose of supplying all
the destitute within the county of Strafford with
the scriptures. Arrangements are made for a
meeting for this purpose, to be held at Wolf-
borough Bridge, on the 3rd Tuesday of March.

Pennsylvania.—The Pittsburgh Spectator in-
forms, that a respectable meeting of the citizens
of Clarion and Red Bank townships, Armstrong
county, have formed an Association, auxiliary to
the Philadelphia Bible Society; and that they
have resolved to supply the necessities within
their own bounds and parts adjacent.

In the Country at Large.—The N. York Ob-
server mentions the following places, concerning
which resolutions have passed that they shall be
fully supplied with the word of God. In several
instances further operation is necessary, to
carry the regulations into effect. The States
named are New-Jersey, (supplied.) Pennsylvania,
Vermont, Connecticut, Maryland, Virginia,
New-Hampshire, Kentucky. The Counties
are Monroe, St. Lawrence, Ontario and Orange,
(all of New York, and all supplied;) Kings,
Queens, Suffolk, Onondaga, Rensselaer, West-
chester, Jefferson, Saratoga, Rockland, Ulster,
Columbia, Albany, Schoharie, (all of New York;
to which add the 7th, 10th, and 13th Wards in
the city of New-York.) Cumberland Co. Me.;
Suffolk, Norfolk, Hampshire, Hampden and
Franklin counties, Mass.; Ross, Wayne and
Stark counties, Ohio; New Castle co. Del.;
Washington city, D. C.; Blount co. Tenn.; Ire-
dell co. N. C.; Baldwin co. Ga. Toen, Le Roy,
N. Y. All the places mentioned in New-York
were undertaken in 1825. The number of in-
habitants included in the above statement, was
by the census of 1820, 5,060,937; more than half
the population of the Union at that time. To
this list, some additions might be made.

The Sabbath.—Our readers will recollect the
resolution adopted by a convention at Utica, to
establish a line or lines of stages from Albany to
Buffalo, which shall rest on the Sabbath day.—
The plan meets with great approbation. Res-
pectable meetings have been held in different
places, and pledges of support have been receiv-
ed from Buffalo, Albion, Newark and vicinity,
Batavia and Utica.
At Albany, a respectable meeting has been
held, where resolutions in favor of the Sabbath
were passed; and the gentlemen present solemn-
ly pledged themselves to encourage stage and
canal boats, stages and hackney coaches as
do not run upon that day. The proceedings of
the meeting, including the pledges, were to be
printed in a pamphlet, and presented to the cit-
izens for their signatures.

Theological Seminary. The Board of Trust-
tees of the Seminary under the care of the Syn-
od of South Carolina, and Georgia, closed an
adjourned meeting in Augusta on the 1st of Feb.
They adopted a new constitution, to meet the
change made in the form of the Seminary, at a
late meeting of the Synod. By that change it is
made simply a Theological Institution. A com-
mittee was appointed, to correspond on the sub-
ject of a Professor of Theology, to be elected at
the next meeting of Synod; and took measures
to increase the funds.

A convention met at Auburn, Feb. 13, & new
modelled the Western Education Society of the
State of New-York, so as to make its operations
more efficient and extensive. It is intended to
assist every young man of piety, indigence and
suitable promise, within that part of the state, in
the whole course of his education, academical,
collegial and theological, while preparing for
the gospel ministry. "The society is auxiliary to
the Presbyterian Branch of the American Educa-
tion Society.

Sabbath Schools.—A teacher of a week-day
school in Southwark says, that whenever he re-
ceives a new scholar who is not a member of a
Sabbath-school, he makes it his business to call
on the parents and persuade them to send him.
Nearly all his 60 scholars enjoy that privilege.

A new Class.—A writer in the S. S. Magazine
says, he has lately seen a school, where the cus-
tomary business is suspended on Wednesday after-
noon, and the teachers spend the time in prayer
for the blessing of God upon their labors. The
good effects are apparent. In these schools also
a class is formed, consisting entirely of those
who are supposed to be seriously impressed; and
a person meets them, to give advice appropri-
ate to their peculiar situation.

Baptist Churches in Vermont. There are in
Vermont 119 churches, 71 preachers, and 7760
members. Many of these churches are without
constant preaching, and the state of religion in
general is far from being prosperous. [Chr. Watchman.

First Baptist Church in Providence, R. I.—
This Church is the oldest Baptist Church in A-
merica, and frequently has been visited by the
reviving influences of the Holy Ghost. Its pre-
sent Pastor, Rev. Dr. Gano, on account of bodily
indisposition, resigned his office in Decem-
ber last, and the term of his active services will
terminate in October next. Probably no church
in New-England has been distinguished by more
frequent and powerful revivals of religion, than
the first Church in Providence, since he has been
its Pastor. ib.

A new Baptist Association has been formed in
Upper Canada, called the Johnstown Association.
It embraces 5 churches, 3 ordained ministers, and
3 licentiates.

Mariner's Church in Boston.—We understand
that it is in contemplation, with the opening
Spring, to make an effort in this city to erect a
building for a Mariner's Church. The meeting
on Central Wharf, which has been held for their
accommodation between nine and ten years, it
is thought, may be advantageously removed,
and a regular congregation established. A new
Society has of late been formed, expressly for the
benefit of this too neglected class of the commu-
nity. It commences its operations under favour-
able auspices, and will, we trust, obtain the pa-
tronage of not only nautical men, but of mer-
chants, shippers, and all indeed who wish well
to their country. A very small fund for the ob-
ject has already originated in the bequest of a
sailor, the commencement, we hope, of a series
of donations for so useful and important a pur-
pose. The Seamen's Friend Society, it is said,
will soon issue subscription papers; and a com-
mercial, enterprising, generous community, it is
confidently expected, will not withhold its effec-
tual patronage.—Col. Cent.

The Rev. Dr. Skinner, of the Fifth Presbyter-
ian Church of this city, has been dismissed from
the Presbytery of Philadelphia, to take the pas-
toral charge of the new Orthodox Congregation-
al church in Pine street, Boston. The Commis-
sioners from both churches were heard in support
of their respective claims, occupying the atten-
tion of Presbytery from Monday afternoon until
Tuesday evening, when they adjourned until
Wednesday, at which time the Rev. Dr. S.
still maintaining his full conviction of his duty
to remove, the call was placed in his hands and
immediately accepted.—Philadelphia.

Dr. Skinner is expected in Boston next week,
and will probably be soon installed.

ORDINATIONS, &c.

The Rev. SAMUEL PRESBYTER was ordained over
the second Congregational, Unitarian, Society in Northfield,
on Wednesday, the 27th ult. The introductory Prayer
by the Rev. Mr. Lincoln, of Fitchburg; the Prayers
by the Rev. Mr. Pierpont, of Boston, from 2d Corinthians, ii. 6.
Ordaining Prayer by the Rev. Mr. Rogers, of Barnardston.
Right Hand of Fellowship by the Rev. Mr. Gage, of Nashua
Village. At the Concluding Prayer by the Rev. Mr.
Hall, of Northampton.

On the 5th inst. Mr. WARREN BURTON was ordained
as Pastor over the Third Congregational Church and So-
ciety at Cambridge, Lechmere Point. Introductory Prayer,
by Rev. Dr. Lowell; Reading of the Scriptures, by Rev.
Mr. Walker; Sermon, by Rev. Mr. Greenwood, from
Revelations 11th chap. 15th; Ordaining Prayer, by Rev.
Mr. Beebe; Charge by Rev. Dr. Ware, Right Hand of
Fellowship by Rev. Mr. Barrett; Concluding Prayer, by
Rev. T. B. Gannett.

Ordained on the 27th Feb. Rev. CHARLES J. WAR-
REN over the 1st Congregational Church and Parish in
Auburn. The introductory Prayer was offered by
Rev. Moses Thatcher of Wrentham; the Sermon was
preached by Rev. Abner C. Jones, from James i. 18.
Of his own will he gave us, with the word of truth;—
the Ordaining Prayer was offered by Rev. Elisha Fisk
of Wrentham; & the Charge was given by Rev. John Wilder,
former Pastor of the same Church; Rev. Thomas T. Wa-
terman, President of the Board of Christian Education,
Fellowship, and Rev. Otto Thompson of Rehoboth made
an Address to the Church and Parish.

At Industry, Elder DATES T. ALLEN was ordained
as pastor of the Baptist Church and Society. Sermon by
Elder J. Torrey, of Redfield.

The following gentlemen, ABRAHAM S. FRENCH,
WILLIAM FRENCH and ZACHARIAS BENNETT, having
been elected to the office of Deacons, at the session of the
New-England Conference of the Methodist Episcopal
Church in Lisbon, N. H. June 6, 1827, were ordained at
Hawke, N. H. Feb. 21, 1828, by the Rev. Bishop Hedding.
Zion's Herald.

SPECIAL NOTICE.

The Auxiliaries of the Mass. S. S. Union have been
requested to forward their reports before the first of March.
This request was made to give the Secretary of our Union
suitable time to prepare a general report in season to meet
the wishes of the Parent Society. But as many schools are
still delinquent, they are now requested to make their re-
turns as soon as possible, for to report can have a place in
the Annual Report of the American S. S. Union, which
shall be received after the tenth of April; as the general re-
port of this Union must be forwarded to Philadelphia be-
fore the Middle of Next Month.

All reports should be sent to Mr. Stephen Fessenden,
Secretary of the Union, Boston.

The Managers of the Mass. Sabbath School Union are
requested to attend a meeting of their Board, on the eve-
ning of Monday, March 17, half past 6 o'clock, in the Com-
puter Committee Room. By request of the Board.

SECULAR SUMMARY.

NATIONAL CONGRESS.

IN SENATE.

Bills passed, supplementary to an act for registering
ships and vessels employed in the coasting trade; for
tending to the 30th November next the commission ap-
pointed to adjust the claims under the first article of the
treaty of Ghent, and to make a distribution of the money
paid by the British government to indemnify the losers of
slaves.

Bills in progress: relating to Florida private land claims;
allowing duties on foreign merchandise imported into Loui-
ville, Pittsburgh, Cincinnati, and St. Louis; relating to
claims to certain lands in Michigan; making appro. for
certain fortifications; making appro. for the support of the
Military establishment for 1828.

Inquiry ordered: on the expy of separating the Marine
Corps from the Army, and filling its vacancies with cadets
from the Military Academy.

IN HOUSE.

Bills in progress: to authorize the President to cause
the Missouri Salt Springs to be exposed to public sale;
granting the right of pre-emption in the purchase of certain
lands in Michigan and Indiana; and to authorize the dis-
tribution of the 7th volume of the Laws of the U. States;
making appropriations for Internal Improvements; the Tar-
iff bill.

Resolved, That the use of the Hall of the House of Repre-
sentatives, unless specifically granted by some order of the
House, be prohibited for any other purpose than the public
business of Congress, and religious service on Sunday. A
resolution but unsuccessful effort was made, to prohibit dis-
service in the hall on the Sabbath; on the ground that
it is not needed for that purpose, there being now churches
enough in the city for the accommodation of all.

MASSACHUSETTS LEGISLATURE.

Bills passed: relating to the Barnstable public records;
Hampshire and Hampden Canal bill; to alter the town line
bet. Medway and Holliston; to incorporate the Fall River
Institution for Savings; to incorporate the New Bedford First
Baptist Society; the bill providing for the use of
broadway wheels; to incorporate the Proprietors of the Cen-
tral Locks and Canals on Connecticut river; the first
Methodist Episcopal Society in Medford; to incorporate the
Lowell Brewery; to establish the Warren Bridge Co. (19
to 17) to incorporate the Southbridge bank; to incorporate
the Stockbridge Academy; for Internal Im-
provements by Rail Roads—concerning houses of Correc-
tion—in favor of the Fire Engine, belonging to the Bemis
Manufacturing Company—relative to change of names.

Resolved passed: on pet. of D. Townsend
referred to next Gen. Court, the subject of providing
further remedies in case of trespass on woodland; the pet.
of John Conkey, proposed for providing by law for the re-
cording of mortgages of personal property and for a right
of redeeming such mortgages; provision for recording in-
embrances on real estates by reason of any lien which
Mortgage Insurance Companies have thereon; an order
and bill concerning Hawkers and Pedlars; pet. of A. Fisher
and others; pet. of Fem. Classical School, Brookfield;
for the relief of persons confined for debt.

Refused passage: bill to incorporate Boston

POETRY.

From the Episcopal Watchman.

THE SABBATH MORNING.

How calm comes on this holy day!
Morning unfolds the eastern sky,
And upward takes her lofty way
Triumphant to her throne on high.
Earth glorious wakes, as o'er her breast
The morning flings her rosy ray,
And blushing from her dreamless rest
Unveils her to the gaze of day.
So still the scene, each wakeful sound
Seems hallowed music breathing round.
The night-winds to their mountain caves,
The morning mists to heaven's blue steep,
And to their ocean depths the waves
Are gone, their holy rest to keep.
'Tis tranquil all around—above—
The forests far which bound the scene
Are peaceful as their Maker's love,
Like hills of everlasting green.
And clouds like earthly barriers stand
Or bulwarks of some viewless land.
Each tree that lifts its arm in air,
Or hangs its pensive head from high,
Seems bending at its morning prayer,
Or whispering with the hours gone by—
This holy morning, Lord, is thine!
Let silence sanctify thy praise—
Let heaven and earth in love combine
For morning's hymn of praise to raise!
For 'tis the day—joy—ye dead—
When death and hell were captive led!

(BY MISS SUGGINS.)

"As thy day is, so shall thy strength be."—Deut. xxxii. 25.

When adverse winds and waves arise,
And in my heart dependence sighs,
When life her throng of care reveals,
And weakness o'er my spirit steals,
Grateful I hear the kind decree,
That "as my day, my strength shall be."
When with sad footsteps memory roves
Mid smitten joys and buried loves,
When sleep my peaceful pillow gives,
Still to thy promise, Lord, I live,
That "as my day, my strength shall be."
One trial more must yet be past,
One pang—the keenest and the last—
And when with brow convulsed and pale,
My feeble, quivering heartstrings fail,
Redeemer! grant my soul to see
That "as my day, my strength shall be."

MISCELLANEOUS.

For the Boston Recorder.

CONSTITUTION OF THE AMERICAN PEACE SOCIETY.

Among the many sanguinary customs which have afflicted the world, no one has involved more crime and calamity than public war, and no one has been more repugnant to the spirit and precepts of the Christian religion. Consequently no object of philanthropy can be more deserving of the attention and patronage of all who bear the Christian name, than that of abolishing the practice of settling national controversies by a resort to the sword. For this purpose, were it practicable, it would be desirable to form a Society which would embrace all the nations of Christendom. But, as this cannot be done, and as experience has shown that National Societies, for philanthropic objects, are eminently useful, the subscribers agree to form a National Peace Society, on the following principles:

Article 1. The object of the Society shall be to diffuse light respecting the evils of war, and the best means for effecting its abolition; and it will admit as members men of all creeds and of all parties.

Art. 2. It is expected that the funds of the Society will consist of annual subscriptions, life subscriptions, donations of individuals, and contributions of Auxiliary Societies and such Christian churches or congregations, as may be disposed to afford them aid.

Art. 3. The payment of five dollars, or more, annually, shall entitle any person to membership;—any person who shall pay thirty dollars at one time, shall be a member for life; and any donor of fifty dollars, or more, shall be an honorary member of the Society. Every annual subscription must be paid on or before the 25th of Dec. of every year.

Art. 4. Every subscriber may receive, annually, twelve numbers of the "Friend of Peace" or the "Harbinger of Peace" or such other work as the Society shall make the vehicle of its communications, and also the Annual Address when that shall be printed. Auxiliary Societies, churches or congregations shall be entitled to the value of two-thirds of their contributions, in the tract or periodical publications of the Society, at the wholesale prices. Any religious society that shall make its minister, or any member of it, a life-subscriber, shall in like manner, be entitled to two-thirds of the value of the money they shall pay into the treasury; and females, who shall form associations to aid the Society, shall be entitled to the full value of the money which they may contribute, in tracts or periodical works of the Society when required.

Art. 5. The business of the Society shall be conducted by a Board of twenty Directors, who shall have power to supply such vacancies in their number as may occur by death or resignation—to appoint such officers, agents, or assistants, as they may deem necessary—to appoint their own meetings, and special meetings of the Society; directing as to time and place, and to manage the funds and all the concerns of the Society, and to add to their numbers, not exceeding ten others who must be members of the Society.

Art. 6. At the Annual Meeting the Directors and Treasurer shall exhibit their Reports and the Directors shall be chosen for the ensuing year, who shall appoint the time and place of the next Annual Meeting.

Art. 7. The presiding officer of the Society, or his proxy, together with the Secretary and five other members, shall constitute a quorum to do business; but a less number may adjourn to another time or place.

Art. 8. Auxiliary Societies shall be entitled to be represented at the meeting of the Society by one Delegate, provided they pay ten dollars, or more, to the funds of the Society. Should they pay sixty dollars, they shall be entitled to be represented by two Delegates, and auxiliaries paying one hundred dollars, or more shall be entitled to choose one member of the Board of Managers, and also to send one Delegate to the meetings of the Society, for every hundred dollars paid.

Art. 9. The object of the Society shall never be changed; but, in other respects, the foregoing articles may be amended, and others added, at the meeting for organizing the Society, or at any subsequent meeting, which shall be duly notified, provided three-fourths of the members present shall concur in the amendment, or amendments, or the article or articles proposed to be added.

Art. 10. Provided the number of subscribers in Philadelphia shall, on the 30th of April, 1829, exceed the number of subscribers in the city of New York, the first Annual Meeting shall be held in Philadelphia on the day next preceding the meeting of the General Assembly in May. But provided the number of subscribers in the City of New York shall, on the 30th of April aforesaid, exceed the number of subscribers in Philadelphia, then the first Annual Meeting shall be held in New York, on the day next preceding the meeting of the American Bible Society.

The Executive Committee of the American Home Missionary Society propose to commence, as soon as the necessary arrangements shall be made, a Periodical Work, on an original plan to be entitled,

THE HOME MISSIONARY,

AMERICAN PASTOR'S JOURNAL.

TO BE EDITED BY

REV. ABRAHAM PETERS,

Corresponding Secretary of the Society.

The double title of the work is chosen in reference to the two fold plan, which it is designed to embrace. The first part, and that which will come properly under the title of "The Home Missionary," will be devoted to such matter as may be arranged under the following general heads:

1. Each number shall contain a short original address adapted to the Monthly Concert for Prayer, furnished for the work, and accompanied with the author's name.

2. Extracts from the correspondence of the Society, carefully condensed and arranged under appropriate titles, with editorial remarks.

3. Original articles on the best means of establishing churches and rendering permanent the benefits of Christianity in our new settlements;—on the state and prospects of the church in the United States;—the influence of religion on the intellectual, literary, and moral character of the country, and the perpetuity and purity of its civil institutions.

4. Brief historical notices of churches planted in the days of our Fathers and of early Domestic Missionary efforts in this country.

The latter title of the work is added in reference to the topics embraced in the prospectus of a new Periodical, of original plan and character, recently issued by the Rev. Austin Dickinson, to bear the title of

"THE AMERICAN PASTOR'S JOURNAL: or Original Sketches of real characters. Conversations, and striking Facts. Furnished chiefly by Clergymen." Mr. Dickinson has, however, recently relinquished this plan for the benefit of the Society, the Committee have retained the title of his proposed work, and it will be the purpose of the Editor, as far as practicable, and as far as it may add to the interest and value of the Society's Publication, to devote a portion of the work to the topics contemplated in the above named Prospectus.

(See Boston Recorder, Vol. XII. p. 189, and the cover of the National Preacher for December, 1827.)

At the close of each number will be inserted the Treasurer's Monthly acknowledgments of Receipts.

CONDITIONS.

1. The work will be issued in Monthly numbers of not less than 16 pages. It will be executed, with a preface, title page and index, to be furnished at the end of the year.

2. Price One Dollar a year, in advance; or One Dollar and fifty Cents, if delayed till after the reception of the third number. Any individual, who shall procure as responsible subscribers, shall be entitled to a seventh copy gratis, for one year.

3. Each contributor to the funds of the Society shall be furnished with that number of the work in which his contribution is acknowledged.

4. Each individual who shall contribute, at one time to the Society the sum of ten dollars, or more, shall be entitled to a copy of the work during the year.

5. Each Town or Church Association or Society, which shall agree to contribute to this Society or to any of its Auxiliaries, whose income is paid to this Society, the sum of Ten Dollars, shall be entitled to a copy of the work, and also a copy for every additional Ten Dollars so contributed; and any individual who shall collect and pay over at one time, to this Society or to any of the Associations or Auxiliary Societies above named, the sum of Twenty Dollars, shall be entitled to a copy of the work.

6. A copy of the work will be sent gratuitously to the Secretary of the State and County Societies and Agencies Auxiliaries to the A. H. M. S.

7. Each number of the work shall be dated the 25th day of the month in which it is published and furnished to subscribers previous to the next Monthly Concert for Prayer.

8. The Editor reserves the right to reject any contributions, shall be devoted to the cause of Home Missions.

REMARKS.

To the Rev. Clergy and others friendly to the object of the A. H. M. S.—to the Missionaries of this Society and of all kindred Societies in the United States.

The Boston Recorder has issued the above Prospectus of a new Periodical, under a deep sense of their dependence on the co-operation of the friends of the cause of Christ and of our country, to make it what it is designed to be, a truly Original and American Work.

For this purpose they have adopted a plan which appears, least of all, to interfere with the progress of any other Periodical now in existence. The Monthly Concert Address in each number is intended to be of the most catholic character, designed as an appeal in behalf of all the benevolent efforts of the day, suited to every congregation in Christendom, which shall be invited to pray for the coming of Christ in the glory of his kingdom. A few only of the remaining pages have been reserved for the Society's Correspondence, because it is believed that the value of the work may be greatly increased and the cause more effectively aided by selecting only such portions of it, as are of the most interesting and instructive character, and reserving them to a smaller compass, than that in which they are usually presented to the eye of the Committee. The residue of the work is designed to be filled with an interesting and useful variety of original matter, the materials of which are all to be gathered from American ground.

On this plan it is believed that the remaining portion of the work will be a valuable addition to the religious literature of the church in the United States, for which he enjoys peculiar advantages,—by securing the pledge of ministers of high standing to furnish the monthly addresses,—and by relying on the intelligent Missionaries of the Society and Clergymen generally throughout the country, to supply matter for the remaining portion of the work, which will be read with intense and general interest, while, at the same time, it will be a correct and authentic Home Missionary Intelligencer.

But, to render such a work pre-eminently useful, there must be truth in it. As it is intended to be a vehicle of original matter, and that of a specific character, such as no genius can originate, it is obvious that it ought not to be commenced without being furnished with numerous pledges of supplies. It will be important also to have a considerable number of communications on hand at the commencement, as well as afterwards, that due regard may be had to order in the arrangement of subjects, and a suitable variety be presented in each number.

The co-operation of MINISTERS, of different denominations, willing to aid in executing this design, is, therefore, respectfully and affectionately solicited. As it is important to the interests of the Society that the first number be issued in the month of April next, individuals will confer a favor by writing, as soon as practicable, either furnishing matter for publication, or stating definitely what contributions may be expected from them hereafter.

Looking to God for a blessing on every effort of the benevolent to fill the world with the glory, the undersigned are happy in the belief that they serve the Church of Christ by commending this design to the patronage and prayers of the Christian public.

JOHN D. KEES, Chairman.
GARDNER SPRING,
J. M. MATHEWS,
PETER HAWES,
JOHN NICHOLS,
ELIZABETH LORD,
M. BROWN,
KNOWLES TAYLOR,
ELIAB W. BALDWIN,
ARCHIBALD FALCONER,
ABRAHAM PETERS, Cor. Sec. A. H. M. S.
Office of the A. H. M. S. 144 Nassau-street, N. York.
Feb. 10, 1828.

Ex. Com.

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[this is essential], the business has been faithfully done. Two or three days are sufficient to supply our largest towns. Of the towns I have examined and supplied, one had 63 families, one 53, one 45, and one 40, destitute of a whole Bible. "Let five or six ministers in a County leave their people for a few days, and then examine and supply a few towns each, and any of our Counties may be supplied with Bibles in three weeks. The greatest difficulty arises from want of Bibles. It is essential to this plan that enough of Bibles be on hand when the work is begun.—Let the Vt. B. S. on credit, put into its treasury 8000 Bibles; let six or eight hundred of these be thrown into the centre of every county; and our ministry may arise and supply every destitute family in Vermont in three months, and pay into the treasury the cash for the 8000 Bibles.—And there is a spirit in our clergy, which needs only to be roused, to do this. But the State Society must supply us with Bibles in advance, or we can do nothing—we shall do nothing."—Vt. Chron.

TEMPERANCE.

AMERICAN TEMPERANCE SOCIETY.

We have received the First Annual Report of this Society, which was formed in Boston, early in the year 1826. The Report and other documents form an interesting Pamphlet of about 70 pages. The Executive Committee have turned their chief attention toward the acquisition of a fund for the support of the future Secretary of the Society. For this purpose the Rev. Dr. Edwards, now of Boston, and the Rev. Nathaniel Hewitt, of Fairfield, in this State, were, for some time, employed in presenting the great enterprise to the public, and receiving donations from the pious and humane. The total of the funds now amounts to \$13,311, 58—a sum inadequate to the support of a permanent Secretary. The Committee remark that while they "have been nearly two years employed in endeavouring to gather twenty thousand dollars to promote the temperance of the nation, fifty millions of dollars have been freely spent, to foster and extend intemperance in the country, with the awful sacrifice of more than thirty thousand lives on its altars." Still they see indications of the approach of a brighter day. They have abundant evidence from all parts of the country that the public will not only endure the measures proposed by the Society, but is calling loudly for their execution.

The character and station of the individuals who are uniting their efforts to suppress intemperance, in the view of the Committee, form one ground of encouragement. In very considerable numbers "those who are regarded as the guides and the lights of the people," are foremost in the work of reformation, and their influence and example is beginning to be felt. "The nature of the efforts, is another ground of encouragement. It is not the useless attempt to make men drink, but ardent spirits moderately—but to make them abstain entirely; not an attempt to keep a turbulent river within banks which are low and easily overflowed—but to dry up its fountain.

The Committee very correctly, in our opinion, claim that moral influence only can, in this country, be applied to check intemperance. So many, in various ways, are directly or indirectly concerned in this matter, that the powers of our government, if exerted, are not sufficient to remove intemperance from the land. As well might government attempt to reduce a civil rebellion, when the very men on whom they rely for its suppression are implicated in the revolt.

From the Philadelphia.

INTEMPERANCE IN THE ARMY.

It would be naturally inferred from the report of the Secretary of war, that the spirit of temperance was getting possession of the army, but this is a mistake. He refers to the officers, not the soldiers, some of the most grossly brutish of the former have been dismissed the service. But whoever will repair to any of our military posts, and see the effect which whiskey produces on the soldiers, will wonder at the stupidity of government, and the assurance of the Hon. Secretary, in saying that intemperance is abating in the army. Instead of this, it is making the soldiers a poor, lean, feeble and effeminate looking set of men; at one military post they are in the habit of going regularly to a low and filthy dram shop, and there drinking in the poison. The government encourages this, by dealing out according to law so much whiskey daily, enough to create an appetite that makes the army.—They might as well order a daily dose of oil of vitrol. Napoleon, or Frederick, would do no such thing.

An accomplished physician in the army lately told me that this system of administering ardent spirits was not only of no use, but was positively mischievous; and added he, "Seven eighths of the cases of disease which have occurred within my knowledge in the army, are the result of intemperance." Our soldiers, at this rate, will be in pretty trim for sudden war. Why does not the government interpose its arm? What are our influential men, some of whom profess to be Christians, what I say, are they doing, that they do not represent and urge the case?

An officer of the army last week informed me, that a soldier, having received a moiety of pay, got a furlough, went off, and in three weeks spent sixty one dollars for ardent spirits alone, drank incessantly, and returned to his post soaked in liquor. He was otherwise healthy, as was proved by examining his body after death, but his nerves were so stretched and abused, that shortly after he returned, on their collapse, he was seen to utter a wild and hysterical laugh, pitched forward on his face, and was taken up dead. Oh what an end! Beware, ye drunkards!

For the Boston Recorder.

The sober and moral part of the community have frequent occasion to lament the pernicious practice of giving treats, on most occasions where it is practised; but more especially that the state of morals should so degenerate, that a Justice of the peace should set an example on receiving his commission. An instance of that kind recently occurred in my neighborhood.—Query: Can such a man expect to exert a salutary influence over the rising generation?

DEFERRED ARTICLES.

Christian Almanac of Paris.—A letter from the Rev. Mark Wilks, dated Paris, Dec. 12, 1827, says, "The first year of our printing this Almanac, we sold 7000 copies; last year 12,500. This year, 15,000 will not probably suffice. These are small numbers compared with your millions; but they are large in a country like this."—N. Y. Obs.

The National Preacher, for February, has two sermons by the Rev. Dr. Woodbridge, of Haddley, Ms. One is entitled, "Pride abused by the gospel," from I. Cor. 1. 29; the other, "God's respect to the lowly," from Ps. cxxxviii. 6.

The American Evangelist, for February, has a sermon by the Rev. G. Cowles, of Danvers, Ms. entitled "The Government of God," from Ps. cix. 1.

The Baptist Preacher, No. 5, contains a Sermon, on "the necessity of piety in the faithful discharge of parental duties," by Rev. Daniel Chessman, Pastor of the Baptist church, Hallow-

ell, Me. No. 6, for March is the Sermon preached at the Installation of Rev. Howard Molecom, as Pastor of the Federal Street Baptist Church. By Rev. James D. Knowles, Pastor of the 2d Baptist Church in this city, it is on "the value and efficacy of Truth."

Irving's Life of Columbus.—The Life of Columbus by Washington Irving, is at length completed, and is said to be in the press both in England and this country. Messrs. G. & C. Carvill, will publish it in this city early in March. The author has been employed for years on the work, with the most ample materials at hand, and the best opportunities for ascertaining the authenticity of every fact he has related.—Eve. Post.

Alumni Society.—It will be recollected by our citizens that at the late Commencement in Yale College, a society of the Alumni was formed for the purpose of raising funds for the benefit of this ancient and justly celebrated University. We are happy to learn that funds to a considerable amount have been raised; and it is expected that much more will be received.—N. Haven Chron.

Improved Mangle.—A person at Leeds, England, has obtained a patent for a mangle, on a very improved plan, which bids fair to supersede the cumbersome machine in common use. It is stated to possess every requisite of the old machine, and to require but half the labor in using it, and a fourth part of the space.

YOUTH'S COMPANION.

Published Weekly, by WILLIAM & RAND, at the Office of the Boston Recorder. Price One Dollar a year in ad.

CONTENTS OF No. 26.

Narratives. The Lost Child.—Religion. Letters to a Young Lady. No. III.—Benevolence. Juvenile Societies.—The Sabbath School. Ruined John.—The Nursery.—Birth of Jesus Christ.—Natural History. Different Races of Men. Negro Breviary. Remarkable Proof of the Immortality of the Soul.—Youth's Companion. On Alacrity.—Poetry.—Sonnet. The Rose.—Meadow.

CONTENTS OF No. 27.

Religion. Letters to a Young Lady. No. IV. "We all do as a last." Sincerity in Prayer.—Dialogue. The Beginning of the Year.—Learning. Infant Schools.—The Nursery. Childhood and Youth.—The Sabbath School. Encouragement for faithfulness in Teachers.—Natural History. Different Races of Men; Blackish Race.—Miscellaneous. The Good Mother. Ruin by Gaming. "Only three pair of Shoes." The Lost Child.—Youth's Companion. On Alacrity.—Poetry. "Your clock an old one seems to be." Education. The Sabbath. Ocean.

Letter from the State of Maine.

Messrs. Editors.—I enclose one dollar to pay for the Youth's Companion; and wish you to direct it to C. & L. D. I take this paper for my Children. They have paid for it in chopping wood. Your friend, J. D. Feb. 18, 1828.

CORNHILL.

SABATH SCHOOL BOOK-STORE.

Sole of Washington's Head.

JAMES LORING, 132, Washington-Street, has for sale an extensive assortment of Books, suitable for Sunday Scholars and Teachers, among which are the following:—A liberal discount is made from the retail prices. Additions to the variety are constantly made.

Narratives of Hindoo Converts. Recaptured Negro. The Pilgrim of India. By Mrs. Sherwood. Lily Douglas. The Catechist.

John Taylor's Memoirs. Ayah and Lady. By Mrs. Sherwood. The Gypsy Tongue. The History of George Desmond. Infant's Progress.

Russell's 7 Sermons. Allen's Alarm. The Sister's Friend. Rural Rambles. Farmer's Daughter. Juliana Oakly. By Mrs. Sherwood.

Bible Questions. Lincoln's Scripture Questions. Cecil's Remains. Harriet and her Cousin. Thornton on Repentance. Helen of the Glen. Little Henri, the Lost Child. Nana, an Icelandic Tale. Warning and Example.

Young Convert's Apology. Lottery Ticket. A Tale. Peaceful Valley. Factory Girl. Beauties of Fenslon. Economy of Human Life. Wisdom in Miniature. Fenelon's Pious Reflections. Fenelon's Scripture History. Hieroglyphic Bible. Father Clement. Hints on Nursery Discipline. Seraphical Shepherd.

In this Religion! Brook's Apples of Gold. Innocent Poetry. Visits to a Cottage. In School & Out of School. Adelaide Murray. Pastor's Sketch Book. Sherwood's Stories. Providential Care. Scripture Natural History. Happy Family. Allan McLeod. Sherwood's Goodness. Mary's Reward. My Early Days. Pierre and his Family. Gleamings for Youth. Rose and Emily. Good Grandmother. Sketch of My Friend's Family. Orphan Boy. Jessy Allan. Urquhart's Memoirs. Alfred and Galba. The Twin Sisters. History of Susan Gray. Taylor's Literary.

Female Sunday-School Teacher. (THOSE who are collecting Pamphlets, with a view to bind them, should not omit this.) A SERMON, preached in Christ Church, Quincy, on completing a century, since its formation on Christmas day 1827, by Benj. C. Cutler, Rector, published by request of the Society.

For sale by R. P. & C. Williams, Hilliard, Gray & Co. 55, N. 2d St. Boston, T. & J. Swords, New York. March 7.

DR. GILL'S COMMENTARY, at \$2.50. LIVES & DEEDS, 58, N. 2d St. Boston, have on hand a few sets of Dr. Gill's Commentary in 9 vols. Quarto, which will be sold at 25 dollars per set, if soon called for. The work formerly sold for 63 dollars.

CAMBRIDGEPORT PRIVATE GRAMMAR SCHOOL. The Spring Quarter of this School will commence on Wednesday, March 12th. The branches taught, are reading, Writing, Arithmetic, English Grammar, Geography Ancient and Modern, with the use of the Globes, History, the Latin, Greek and French Languages, Algebra, Natural and Moral Philosophy, &c.

The School is situated one mile from the Colleges. The number of Scholars by the Constitution is limited to thirty. From this circumstance, and the retirement of the local situation, it is believed that the advantages for acquiring the knowledge requisite for entering into commercial life, or for admission to the University, are fully equal to those of any other institution of the kind. Terms per quarter, for tuition and contingent expenses from \$5, to \$8. Board, including washing, may be obtained in good families for \$2, or \$2.50 per week.

These four sessions in the year of one week each, at the close of each Quarter.

Refer to Rev. T. B. Gannett, Rev. B. Jacobs, Dr. J. P. Chaplin, Hon. S. P. Fay, Cambridge Port, and Des. Wm. Brown, Cambridge, Trustees.

By order of the Trustees, Feb. 29. SAMUEL BARRETT, Sec'y.

HARDWARE.—Removal. ADAMS & FESSENDEN have removed to the new store, No. 80, State Street, directly opposite their former situation, and nearly opposite King's Street, where they have for sale a general assortment of Hardware, Cutlery and Heavy Goods, to which they would invite the attention of purchasers.

March 7. 3mo.

NEW SCHOOL FOR MISSES.

THE subscriber proposes